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*An ADDRESS from the Trustees of the Missionary Society of Connecticut, to the Ministers and People of the State : and a Narrative on the subject of Missions for the year 1806. To which are subjoined a Statement of the Funds of the Society, and a List of Books sent to the New Settlements.*

IN this their annual Report, on the subject of missions, the Trustees of the Missionary Society of Connecticut would first of all call on the ministers and people of the State, to unite with them in an ascription of praise to him who is king in Sion, for his smiles upon the missionary cause in general another year ; and for that measure of success with which he has been pleased to attend the efforts of the institution in this State.

To advance the glory of God, in the enlargement of the Redeemer's kingdom, is an object which should call forth the most vigorous exertions. If there is joy in Heaven over one sinner that repenteth, how ought the

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professed disciples of Christ on earth to be zealous and engaged, in spreading the knowledge of that name, through which alone there is salvation ! May this consideration animate all who have a regard for the divine glory and the salvation of immortal souls, to exert themselves to the utmost ; in promoting these objects, and to be importunate in their addresses to the throne of grace, for those divine influences to accompany the efforts of Missionary Societies, and the labors of missionaries, without which those efforts and labors will be in vain !

The Trustees now invite the attention of the public to the following information received from their missionaries, since the publication of their last narrative ; and to the remarks accompanying that information.

The Rev. Messrs. *Joseph Badger, Thomas Robbins, and David Bacon* were reappointed, last January, to labor as missionaries, through the year, in the territory called New Connecticut. Mr. *Badger*, continued in the service

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of the Society till about the first of April last, when he went on a mission to the Indians in the neighbourhood of Sandusky Bay under the direction of the Synod of Pittsburg. Mr. *Robbins*, on account of ill health, left that country in May; and Mr. *Bacon* declined accepting the appointment.

From the latter end of August, 1805, the time when the Rev. Mr. *Badger* returned from Sandusky, as mentioned in the last narrative, to the beginning of April, 1806, he labored as a missionary the most of the time. In the fall he attended a meeting of the Synod of Pittsburg, and in the winter he went to Marietta, to assist in the ordination of the Rev. *Samuel P. Robbins*. He was also called off from his labors a few weeks by sickness, and by necessary attention to his family. In the period mentioned above, he visited many of the towns in New Connecticut; preached about 60 times; baptized four children; administered the Lord's Supper once; visited the sick, attended funerals, and visited many families.

Mr. *Badger* has spent five years as a missionary in that country; and in many instances his labors have been crowned with success. He has been laborious and faithful in the service, and by his knowledge of medicine, and acquaintance with many useful arts, has been very beneficial to the inhabitants, as well as by his ministerial services.

Having received an appointment from the Synod of Pittsburg he went, last spring, to Sandusky, with a view of attempting to civilize and chris-

tianize the Indians in that vicinity, according to a plan adopted by the Synod. No late accounts have been received from him, and the Trustees are not informed what the probability is of his success.

In a letter from the Rev. *Thomas Robbins*, dated January 12th, 1806, he gives the following general view of his missionary labors for the preceding year, after giving, in that and in preceding letters, a particular account of his services from day to day: "Having brought my "missionary account to the close "of the year, I beg leave to re- "capitulate, and make some "general remarks. Notwith- "standing several turns of severe "indisposition and debility, I "was enabled to preach on every "sabbath, on all of which I "preached in New Connecticut "except four. Six sabbaths I "preached but once; eight, I "preached three times in each. "Exclusive of the sabbaths, I "preached 105 times. I organ- "ized a church of 13 members, "and received 26 members into "other churches. I administered "the sacrament of the supper "alone 5 times, and assisted at "4 others. I baptized one adult "and 14 children. I visited "nearly all the settlements, "where there was more than one "family; the most of the schools, "and, in many of the settle- "ments, all the families. I have "been treated almost universal- "ly with great kindness; and "the people generally feel very "sensible of the privileges of "gospel institutions, even in this "imperfect manner; and are "thereby encouraged to make "exertions to procure ministers

"to labor among them, as soon as they can be obtained. It is most evident that upon those, by whose liberality these privileges are enjoyed, in the western wilderness, will come the blessings of many ready to perish. The early introduction and regular maintenance of a preached gospel, in New Connecticut, under the blessing of the God of our fathers, have produced the most extensive and salutary effects. They have opposed an obstacle to the introduction of error, and to the influence of unqualified teachers, who are, not unfrequently, more injurious to the maintenance and propagation of truth, than direct opposers. And they have been the means of the formation of several infant Churches and Societies, which afford an encouraging prospect of a future establishment of the regular ministrations of divine ordinances and truth."

In January, 1806, Mr. Robbins attended and preached at the ordination of the Rev. Samuel P. Robbins, at Marietta; in which place and its vicinity he continued several weeks, preaching and performing other ministerial services, in the vacant settlements in that neighbourhood. After he returned to New Connecticut, he itinerated as a missionary, and labored, as much as his health would permit, till the latter end of May, when he left that country.

At the conclusion of his missionary journal he observes; "From the time that I entered New Connecticut, to the time that I left there, was two years and a half, 130 sabbaths. I

"preached 106 sabbaths in that district, in 33 towns. 10 sabbaths I was prevented from preaching by sickness; and 14 I preached in other parts of the state of Ohio and in Pennsylvania. When I was well I generally preached 2 or 3 times a week besides the sabbath. There are nearly 70 towns in which there are inhabitants. I have preached in 56. My rule was not to pass by any place where there were 3 families. In a number of places I have preached the first sermon ever preached in the town; and in 13 where there has never been any other preaching. In many of the settlements I visited all the families; and generally as many as I could with convenience. I visited the sick where I had opportunity, and attended funerals. I visited and catechised the schools, and endeavored to assist in introducing them where there had been none established. I also generally succeeded in getting the Bible used as a school book. I frequently attended religious conferences; sometimes with the Churches particularly, as well as such as were more public. I administered the ordinances in all the Churches; the sacrament of the supper generally twice in a year to each. At those occasions there were commonly some additions; and the seasons were impressive and solemn.

"The Churches have the same confession of faith, covenant, and articles of practice, so that there is a uniformity of sentiment and practice,

“ They have also formed themselves into a body, called the Ecclesiastical Convention of New Connecticut, in order that there may be a common bond of union, and a regular ecclesiastical body, to which the Churches may occasionally apply for advice and assistance. The number of people in New Connecticut, last winter was about 9000.\* The number of schools exceeds 40. Public worship is generally maintained on the sabbath in nearly 30 towns. There are four or five places which are sufficiently able, and very desirous to have a settled minister; that is, by a union of two or three different settlements, the minister to preach proportionably in each; and the places would not be more than about five miles from each other. The principal part of the people are very favorably disposed towards society regulations; and are anxiously desirous of the establishment and maintenance of gospel institutions. These pleasing circumstances and encouraging prospects are attributable, above all other causes, to the exertions of the Missionary Society, under the benignant smiles of heaven. This is not advanced as my opinion merely; it is the sentiment of all the most judicious and intelligent people in that country.”

Last summer and fall, the Rev. *Calvin Chaffin* performed a missionary tour of about four

\* In the course of the year past, this number has considerably increased, so that probably there are now about ten thousand.

months, in New Connecticut, in which time he twice crossed the territory, in westerly and easterly courses, commencing at the southward, and progressing northward. He visited most of the settlements, preached in many of them, and performed other ministerial labors as opportunity presented. In his remarks on the state of that country he observes, “ The sentiment that the stated and frequent preaching of the gospel is necessary for the temporal as well as spiritual good of men, appeared to me general, and continually gaining strength. It is a common and prevailing opinion, that resident, orthodox ministers must be obtained; that the people cannot safely remain much longer without them;— that every possible exertion will be made to render their situation comfortable and permanent, if they will come;— and that the reproaches and influence of scoffers and other opposers need not be dreaded.”

The Trustees have lately received the following communication from the Ecclesiastical Convention of New Connecticut.

At a Meeting of the Ecclesiastical Convention of New Connecticut, at Smithfield April 15th, 1806.

The Convention shall cause to be transmitted to the Trustees of the Missionary Society of Connecticut, annually, an account of the state of religion within their limits, which shall be received at their annual meeting.

At a Meeting of the Ecclesiastical Convention of New Con-

necticut, at Hudson, September 30th, 1806.

On motion, Resolved unanimously, that this Convention, in the name of the infant Churches and new settlements in this country, express their sincere thanks to the Missionary Society of Connecticut, and also to the General Assembly of the Presbyterian Church, for their careful attention manifested in sending missionaries to dispense the divine word and ordinances, to a needy people, dispersed in many places, and unable to support the gospel ministry stately. At the same time, the Convention earnestly solicit the further attention of these respectable bodies to the destitute circumstances of the Churches and settlements in this remote and newly inhabited country.

A true copy of record,

Attest,

JOHN ANDREWS, *Register.*

From a schedule subjoined to the above it appears that in the Churches of Richfield, Hudson, Vernon, Canfield, Vienna and Warren there were about 160 members in September last.

The letters of their missionaries, and oral communications from Mr. *Chapin*, together with information derived from other sources, have impressed on the minds of the Trustees a sense of the increasing importance of this district, as a field of missions; and they very deeply regret that they have not been able to obtain a greater number of missionaries to labor in that field, the year past. In addition to their endeavors to obtain missionaries in New England who are willing to go to New Con-

necticut, and, if they should receive a call, to settle there, the Trustees propose to apply to the Synod of Pittsburg, to recommend to them some young men, duly qualified for the missionary service, who have been educated in that part of the country, and who will consequently be better able to endure the hardships incident to those who travel in new settlements. And they indulge the hope, that in the course of the present year, they shall be able to obtain a number of active, faithful, zealous missionaries, to gladden the hearts of the serious people in those new settlements; and to aid their endeavors to establish the institutions of religion, and the regular administration of Christian ordinances.

In consequence of a pressing application from sundry inhabitants of the town of Granville, in the western part of the state of Ohio, the Trustees have established that town and its vicinity as a field of missions, and propose to send a missionary there, as soon as a suitable person can be procured for that service.

In January last, the Rev. *Seth Williston*, was reappointed a missionary to itinerate in the northern counties of Pennsylvania, and the western counties of New-York, for such a part of the time as he could be spared from his stated charge at Lisle, where he has been settled for several years. He has not as yet acted under this appointment, and it is uncertain whether he will again engage in the missionary service.

Last spring and summer, the Rev. *Calvin Ingals* performed a mission of between 4 and 5 months, in those counties. He

travelled upwards of 1300 miles; preached 84 sermons; administered the Lord's supper twice; admitted 3 persons into church fellowship; baptized 3 children; attended funerals; and visited schools and private families.— He gives the following account of that part of the country: "In many places the people would be able to support the gospel, were they united in sentiment. But this is far from being the case. They are much divided, so that no one sect is able to support a preacher. This renders the state of the people deplorable, and missionary labors not only important, but necessary. If these are withheld, serious people will be discouraged, and there will be nothing to check the growth of error and immorality. In the northern counties of Pennsylvania particularly, there is a vast field for missionary labors. There the people live without the means of grace, and are perishing for lack of knowledge. Errors in doctrine, and immorality of conduct are notoriously prevalent. These things call aloud for the prayers and exertions of all the friends of the Redeemer."

The Rev. *Israel Brainerd* is now laboring in that field; but no accounts have been received from him since he commenced the mission.

About the first of June, the Rev. William Graves entered on a mission to the counties of Otsego and Delaware, state of New York, from which he returned the beginning of September. The following is extracted from his journal: "My mission was rendered pleasant

" and agreeable to me, by the constant society of humble, hungering Christians, and by the animating prospect of the advancement of the Redeemer's kingdom, in that part of our land. Many of the inhabitants expressed their grateful acknowledgments to the Missionary Society and people of Connecticut. They hold in deep remembrance past missionary services; and are greatly desirous that the Society will think upon them in their infant state, until they may be better able to provide for themselves. During my mission a Church was gathered at Exeter, consisting of 19 members. I left them as sheep without a shepherd.— They have set up meetings on the sabbath, at a schoolhouse, and seem to be in a lively state of religion. It will be some years, to human appearance, before they will be able to settle a minister among them. I preached 65 sermons, and attended several conferences; baptized 3 adults and 71 children; administered the Lord's supper 6 times; received into Churches 35 persons, 16 of whom were old members, and 19 new; visited and chatechised 11 schools; attended 2 funerals, and visited the sick as there was occasion. Much of my labor was in private instruction from house to house.

"A pleasing prospect here opens for disseminating the gospel. Churches are planted in most of the towns; but they are yet in an infant and tender state, so that it may be said of them, *By whom shall Jacob*

"arise? for he is small. These rising Churches at present stand in great need of the fostering care of their christian brethren in older settlements. There is an urgent call for missionary labors. The field is vast—the harvest is great. What reason we have to pray the Lord of the harvest to raise up, qualify, and send forth laborers into his harvest!"

Last winter the Rev. *Israel Day* itinerated as a missionary, about 10 weeks, in the north eastern part of Vermont. At the close of his journal he says, "During my mission I travelled upwards of 900 miles; preached between 60 and 70 sermons; baptized 3 adults and 33 children; admitted 9 persons into the Church at Greensborough; administered the sacrament once in that town, once in the town of Cabbot, and attended a number of conferences. In the counties of Caledonia and Orleans, where I mostly labored, is a fertile country, though new. There are many inhabitants in these counties; nearly 4000 in the county of Orleans, and not one settled minister. In almost all the settlements, I found some of the friends of Sion who are desirous of gospel truths; and in many of the places, when I parted with the people, it was their request, with tears, remember us to the Missionary Society, and intreat them to send us more missionaries, lest we and our children perish in error and darkness.

The Rev. *Asa Carpenter* has also laboured, in the course of

the year, almost 10 weeks, in the same field. He preached 70 sermons; baptized 11 children; administered the Lord's supper once; admitted 3 persons into church fellowship, and performed other ministerial services, as he had opportunity. He everywhere met with a friendly reception, and concurs with other missionaries, in urging the importance of supplying the new settlements with as much missionary labor as possible. Mr. Carpenter is reappointed, and it is supposed is now on a mission.

Messrs *George Colton* and *John Hough* are at present laboring in the service of the Society; the former in the settlements on Black river and parts adjacent, and the latter in the north western parts of Vermont.

The Trustees are daily more and more convinced of the importance of missions to the new settlements, for the temporal prosperity, and especially for the spiritual welfare of the inhabitants. They are not discouraged by the malicious insinuations of the enemies of religion, tending to implicate the sincerity of the motives of those who are engaged in the missionary cause; nor by their misrepresentations of the feelings of the people to whom missionaries are sent.—The Trustees have the most unequivocal proof, that the great body of the new settlers wish for missionaries to visit them; and that the number of those who are differently disposed is comparatively small. It is therefore hoped that the good people of the state will not be influenced by any malicious and false representations, respecting the motives of missionaries and Mis-

sionary Societies, or respecting the ideas of the inhabitants of the new and vacant settlements, to forbear to contribute liberally for the support of a cause, which must be dear to all who have any just ideas of religion, or any sense of the worth of souls.

The Trustees have lately sent a considerable number of religious books to the new settlements, a particular list of which is subjoined to this narrative ; and they flatter themselves that these books, under the blessing of God, will be of great benefit to the people to whom they are sent. They have recently appropriated 100 Dollars, to be expended in Bibles, and other religious books, as soon as the Book-Committee shall find opportunities to transmit them.—They acknowledge, with gratitude, the donations of books and of money to purchase them, which have been made to the Society ; they solicit further donations of a similar kind, and take the liberty to suggest to the charitably disposed, that in this way they may probably do much good by what they have to bestow.

While on the subject of disseminating religious books, the Trustees beg leave to call the attention of the ministers and people of the state to two Societies, instituted some time since in London, one of them called, "The Religious Tract Society," and the other, "The British and Foreign Bible Society." By a letter lately received from the Directors of the London Missionary Society, the Trustees are informed, that the Religious Tract Society, have printed and circulated 3 millions of small religious tracts," and in many in-

stances, the most serious impressions have been made by them on the minds of the profigate and impenitent. The other Society mentioned above have disseminated a great number of Bibles, not only in Great Britain, but in other parts of Europe, and from the operations of the Society very important benefits have resulted. Might not much good be done, in this state, if pains were taken to provide Bibles and other religious books for those whose indigent circumstances prevent their purchasing them for themselves ? In what way, more likely to do good, can those whom God has blessed with an abundance, spend a portion of their wealth ? While the compassionate Saviour of sinners was not inattentive to the bodily distresses of mankind, he was much more solicitous to promote their spiritual and eternal well being. Let his professed followers imitate him in this ; and while, like him, they go about doing good to the afflicted and distressed, let them do all in their power to advance the spiritual interests of their fellow men. As one mean to accomplish so desirable an end, let them supply their poor neighbours with useful books on religious subjects, and contribute something towards furnishing the still more needy inhabitants of the new settlements with such books.

The Directors of the London Missionary Society, in their letter above referred to, observe : " We have to inform you, with the sincerest gratification, that the zeal for the honor of Christ, and the earnest desire for the conversion of the heathen,

" which were evidenced at the formation of the London Missionary Society, have neither subsided nor abated. Our annual meetings appear to interest the religious public as much as ever. Ministers, in considerable numbers, attend them from every part of the united kingdom; and their union and co-operation in so good a cause occasion a reaction of animation and energy, which is evidently felt in these assemblies, and which continues its operations, when the ministers return to their respective residences. Thus while we are endeavoring to convey blessings to others, we are greatly blessed ourselves. May this collateral interest and blessedness be increased and perpetuated in Britain, in America, and in every Country and Society, in which a zeal for the divine glory is felt, and a love to the souls of men is manifested! The zeal of our brethren is not confined to one object. It appears to have been lighted at the sacred altar of missionary duties; but the flame has diffused a light on other very important objects, and has excited ardent desires and vigorous exertions for their prosecution and accomplishment. Various plans and institutions of benevolence and utility have been founded.— These are all honorable characteristics of the zeal and liberality of the British public, and they promise very considerable benefit, both to the particular objects they are intended to serve, and to the general cause of national and religious improvement. Besides the

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pleasure we hope you will feel at this intelligence, it may be impressed on your minds, that similar efforts on your parts may produce important benefits among your community."

The report of the directors to the London Missionary Society, at their last meeting, has been published in the Connecticut Evangelical Magazine. The Trustees refer the readers of this address to that report, for information on the subject of missions to the heathens. Other Missionary Societies in Great Britain continue their efforts to propagate the gospel in countries where it is unknown. In some instances, particularly in Tartary and the East-Indies, these efforts have been happily crowned with success; and there is a most pleasing prospect that God will, ere long, greatly enlarge the kingdom of his dear Son.

The present is a period calculated very deeply to impress the considerate mind;—a period in which surprising changes are taking place in the political situation of many nations. Great events,—events which affect the condition of vast numbers of the human race, and which are almost unexampled in the history of the world, follow each other in rapid succession. The only consideration which can give consolation to the mind, amidst these changes and revolutions among the nations of the earth, is that the Lord omnipotent reigneth. He will cause the wrath of man to praise him, and the remainder of wrath he will restrain. All events shall be made ultimately to advance his glorious designs respecting his Church; and there is reason to

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hope that the violent convulsions which agitate so great a part of the earth, are a prelude to that happy state of things, spoken of in the prophetical writings, when nation shall no more rise up against nation, and the inhabitants of the earth shall learn war no more. Let the hope of this animate all to do whatever lies in their power towards spreading the savor of the Redeemer's name ; and to unite in devout prayer to God, that the kingdoms of this world may speedily become the kingdoms of our Lord and of his Christ, of whom it is said, " His name shall endure for ever : his name shall be continued as long as the sun : and men shall be blessed in him : all nations shall call him blessed."

JOHN TREADWELL,

*Chairman.*

Passed by the Board of Trustees,  
January 7, 1807.

Attest,

ABEL FLINT, *Secretary.*

—  
*The Divinity and Personality of  
the Holy Ghost.*

**R**IIGHT ideas of the divine character lie at the foundation of all genuine and acceptable religion. It should, then, be one of our first objects of attention, to seek the knowledge of God. Without the true knowledge of him, in his character and attributes, we cannot worship him acceptably ; we cannot serve him aright ; or be at last happy in his presence and kingdom. The unity of the godhead is an essential part of his character.

There is, and can be, but one God. Moses, the lawgiver of the Jews, takes particular care to lead the people of Israel, into the firm and unshaken belief of this first principle of religion, in opposition to the idolatry and polytheism of the surrounding nations. *Hear, O Israel, the Lord our God, is one Lord.* The apostle Paul is equally careful to prevent any from supposing that there can be more Gods than one. *As concerning therefore the eating those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God, but one. For though there be that are called Gods, whether in heaven or in earth, as there be Gods many and Lords many. But to us there is but one God, the Father, of whom are all things, and we by him ; and one Lord Jesus Christ, by whom are all things, and we by him.* The God, whom the scriptures command us to adore and serve, love and obey, is the one only, living and true God. And there cannot be but one first cause of all things, absolutely independent, necessarily existent—and infinite in all perfections.

But this God exists in a *threefold*, though to us, incomprehensible manner. He is one simple, undivided essence. He subsists however in a threefold manner, which is a mode of existence, when revealed, that reason cannot but see, is the most perfect, comprising in it, the highest possible plenitude of blessedness. The doctrine of a triune God, when revealed, is a reasonable doctrine. When revealed—for to Revela-

tion alone are we indebted for a discovery of three persons in the godhead. The word *persons* is used, because the whole compass of language cannot furnish a better, or one less objectionable. It is used not, in a strict philosophical sense, but in a peculiar and, appropriate sense. The meaning is, there is a three-fold subsistence in the divine essence, which we call three persons in the godhead, not three distinct *beings* or *consciousnesses*. And there is no more self-contradiction, or incomprehensibility in a threefold subsistence in the divine essence, than in a divine, eternal, uncaused existence. The truth is, God is infinitely above all other beings, and exists in a manner peculiar to himself. He exists so as no other being, either does, or can exist. The doctrine of the Trinity of persons in the divine unity, is as reasonable a doctrine as the divine existence. It is no more a mystery. Nor is it more incomprehensible. Both are incomprehensible. Both are reasonable to be believed—and neither of them implies any absurdity. The doctrine of three persons in the godhead is essential to the Christian scheme of salvation, and has been accounted the catholic doctrine of the whole Christian Church in all ages. In scripture, the work of man's salvation is represented, as engaging the joint agency of the Father, of the Son, and of the Holy Ghost. God the Father it is, who, in infinite wisdom planned this amazing scheme, provided himself a lamb for a burnt offering, a sacrifice to purge away sin.—God the Son, in his own person,

executes this plan, by submitting to be delivered for our offences, by rising again from the dead for our justification, and by his continual intercession for us in heaven.—God the Holy Ghost, procures an effectual reception of this scheme of salvation; and sanctifies the soul for the everlasting happiness in which it finally issues.

Each of these *sacred Persons*, who thus co-operate in man's salvation, must of necessity be really God, because nothing less can execute any part of this grand scheme pertaining to the soul. Who, besides the supreme lawgiver himself, can admit an innocent substitute to become surety for a criminal, and bear his curse? Or what being, beneath the dignity of God, could have merit sufficient, by suffering, to atone for offences against the majesty of heaven and earth?—Or to whom, besides God, doth such power belong as to change our darkness into light, triumph over our rebellious wills, and bring them into obedience to Christ? If the holy scriptures be full and strong, in declaring the influence and interposition of each person in the blessed Trinity, in the work of man's salvation, it must of necessity be the duty of a Christian to pay a becoming attention to, and endeavor, by devout meditation, to impress upon the mind, what God has revealed on this subject.

That the *Holy Spirit* is God, of the same essence with the Father and Son, is proved by such arguments as follow.

1. The scriptures of the Old and New Testament ascribe to him, all the *perfections* of the

godhead. By what is the distinct essence of any being, or as we commonly speak, its nature, determined, but by its properties ? He who possesses the properties peculiar to an angel or man, is esteemed one, in the judgment of common sense. And, he who possesses attributes, or properties, which alone belong to God, must be considered and worshipped as God. The holy scriptures very clearly and abundantly declare that the divine spirit, is possessed of the attributes peculiar to God, they ascribe to him, absolute holiness — eternity — infinity — and omnipotence.—Holiness is declared to belong to him ; since in preference to all besides, and in exclusion of all creatures, he is called the *Holy Spirit*—*And grieve not the Holy Spirit of God whereby ye are sealed even unto the day of redemption.* *Absolute eternity* is ascribed to him. *How much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God ?* *Eternal*—that is existing before all ages, no less than in them all, since the blood of Jesus was offered by his influence under the name of the *eternal Spirit*. This is a title never given to any but God himself ; for although angels, perhaps, have existed ages, before our world, and will never cease to be, yet we no where read of an eternal angel. God exists, from eternity to eternity, and is therefore stiled the *eternal God*. *Infinity* is ascribed to the *Holy Ghost*. *But God hath revealed them by his Spirit* ; for the *Spirit searcheth all things*, yea, the *deep*

*things of God*.—Almighty power is ascribed to him. At the creation of the world, we are assured, the Spirit moved upon the waters. By his operation and influence, he formed the chaos into beauty, and order. *And the earth was without form and void : and darkness was upon the face of the deep : and the Spirit of God moved upon the face of the waters.* By his Almighty power, he creates the world anew, as it were, day by day. *Thou sendest forth thy Spirit, they are created : and thou renewest the face of the earth.* In the dispensations of grace, we behold the Almighty power of the *Holy Ghost*. The humanity of our blessed Saviour was produced by his power. By him, Jesus was commissioned to preach the gospel, and discharge his ministry :—by him carried into the wilderness—and anointed with the oil of gladness above all kings and priests, who ever had been or should be. All that he did as mediator on earth, he did by the appointment and support of the *Holy Ghost*. Is not this a complete and satisfactory evidence of his divinity and personality ? Christ as mediator had a name given him above every name, and to such a degree above every name, that all in heaven and on earth must bow their knee before him—yet, as mediator he is still inferior to the *Holy Spirit*, because the *Holy Spirit* consecrated him to the office of mediator, and enabled him to fulfil its duties. *Wherefore God hath also highly exalted him, and given him a name, which is above every name. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and*

things under the earth. *And that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.* As the Holy Ghost is above the mediator in dignity, he must be God, of one and the same essence with the Father. Rightly, therefore, has the Christian Church, in all ages, believed in his divinity and personality.

2. A second argument to prove his divinity is that *works* proper to God only, are ascribed to him in the sacred volume. To renew and sanctify the soul is a work peculiar to God alone. He can create us anew in Christ Jesus. Paul may plant, and Apollos water but God alone giveth the increase. It is his prerogative to bring the sinner from darkness, into marvellous light, in the way of his instituted means. But this work of renewing the sinner in the temper of his mind, we find ascribed to the Holy Ghost, as his appropriate work. The conversion of the abandoned Corinthians is said to be through the sanctification of the Spirit. *And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. Not by works of righteousness, which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost.* It was the Holy Ghost, who endowed the Apostles with their miraculous powers—laid the foundation of the Christian Church—published its laws, and governed all things. He separated Paul and Barnabas, and appointed their mission to one place, rather than ano-

ther. It seems to be the right of God alone to do this, to direct in all the dispensations of grace. Of all others, this we should judge, appertained to him, and to no creature, and cannot be communicated to a creature. In the resurrection day, the dead bodies of the righteous will be redeemed from the dust of the grave, and clothed with glory and immortality by the power of the Holy Ghost. This will be a work altogether divine. It will be a full proof of his Providence and grace.—*But if the Spirit of him, that raised up Jesus from the dead, dwell in you; he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you.* God only can raise the dead. But the Spirit will quicken the dead bodies of the righteous, at the last day. He must, therefore, be God. He does the works peculiar to God.

3. A third argument to establish the divinity and personality of the Holy Ghost is that, in scripture, *divine worship* and *homage* are given him. He is worshipped as God, and must consequently be of the same essence with the Father and the Son. If honor and adoration, due to God only, be given to him, he must be truly God, or the scripture be calculated to lead its believers into idolatry. All who allow the divine authority of the scripture, must hold that it was given to be a plain and easy guide, in all matters of faith and practice. It is designed not merely for the learned, for philosophers and metaphysicians, but for the great mass of mankind, and as an infallible di-

rectory. Now, in this divine revelation, the Holy Spirit is proposed to us, equally with the Father and Son, as the object of our adoration and faith, hope and obedience. When we are baptized into each of their names, what is the import of that solemn service, but that we give ourselves, in heart and life, to this sacred Trinity? The divine Spirit is implored also, together with the Father and Son, as the fountain and author of all the blessings and grace of the gospel. The Christian church, from the beginning, has concluded her public and solemn worship with this prayer. *The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost be with you all.* We are commanded not to quench the Holy Spirit—*quench not the Spirit.* We are directed not to resist the Holy Ghost. We are exhorted not to grieve the Spirit. *And grieve not the Holy Spirit of God, whereby ye are sealed, unto the day of redemption.*—Blasphemy against the Holy Ghost, is represented as a crime of the most heinous nature, and as unpardonable. *Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.* The personality and divinity of the Holy Ghost are both here supposed. For he is plainly spoken of as a person. A crime against him is supposed, and considered

as so heinous in guilt as never to be forgiven.

4. The *same names and titles* are given to him, as to the one true God. The design of names and titles is to teach us the nature of things. God calls himself Jehovah, to explain to our understandings, as far as maybe, his necessary, independent, self-existent being, and to impress us with the idea of his own immutability and eternity, and of the derivation of all other existence from him. The name Jehovah cannot belong to a creature; is never given to a creature; is peculiar to God only. But it is given to the Holy Spirit. The names and titles given to him, in scripture, prove to us most undeniably that he is God. It may be greatly to our comfort and edification to think over these various names and titles. He is called Lord or Jehovah—God—Most High—Holy Spirit—Eternal Spirit—Comforter—Spirit of life, Water of life—Spirit of truth—Spirit of grace—Spirit of adoption—Spirit of faith—law—voice—Spirit of Wisdom—of counsel—of might—of knowledge—of promise—he is, also, called guide, teacher, power, love, understanding, and oil of gladness. The particular passages of holy writ, where these names are applied to the Holy Spirit, are too numerous to be here recited. Such as are well acquainted with the word of God, will at once recollect that those names are given to the Holy Spirit. He must, therefore, be God. When we affirm that the Father is Jehovah, the Son Jehovah, and the Spirit Jehovah, we do not talk of three Gods: for the very name Jeho-

yah entirely precludes that notion. A simple, infinite, perfect essence must necessarily be indivisible. Nor do we, in our ideas, presume to make divisions in the Deity, but to believe only those distinctions of persons or subsistences in *him*, of which, he himself has been pleased to give a revelation, and by which revelation alone we can know anything of the matter.

5. The same *infinite* glory is ascribed to the Holy Ghost, as to God the Father. God will not give his glory to another, or allow any creature to share it with him. Angels and men are to exercise the same self-abasement before his immediate presence, as before the adorable presence of God ; he must, therefore, be God. Where shall we find a more grand and striking representation of the glory of God, than in the vision of Isaiah, related in the sixth chapter.— The prophet saw the Lord, we are told, *sitting upon a throne high and lifted up, and his train filled the temple.* *Above it stood the seraphims ; each one had six wings ; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.* *And one cried unto another, and said, Holy, Holy, Holy is the Lord of hosts, the whole earth is full of his glory.* *And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.* *Then said I, woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the king, the Lord of hosts.* Repeating the term *Holy*, three times here is a plain proof that the angels were paying adoration

to the Trinity in unity. If we compare the above recited passage, with the New Testament we shall be fully convinced that they actually thus worshipped. None will dispute that the worship was addressed to God the Father. That it was addressed to God the Son also, is certain. For Jesus Christ says, in so many words that Isaiah *said these things when he saw his glory.*— And that the spirit was comprehended in this object of the adoration of heaven, which filled the prophet with confusion of face, is evident from Acts xxviii. 25, where St. Paul expressly declares that the voice of the Lord, which at this very time spake to him was the Holy Spirit.

6. The Holy Spirit is never spoken of, in the inspired volume, as a *worshipper* of God. He must, consequently, be higher in rank than any creature. And since there can be no middle state between the Creator, and the creature, he must be God. The relation of all created beings to their Creator and their entire dependence on him, is a clear proof that they are bound by the very laws of their rational existence to serve, adore, and praise him. Homage is due from all creatures to their Creator ; and the more excellent their endowments and the higher they stand on the scale of intelligent existence, the stronger will be their obligations, to worship and adore him, and, if rightly disposed, the more prompt and active will they be in fulfilling those obligations. Hence we find the living oracles representing the whole creation by a figure, and angels and men, in a proper sense, as employed

in ceaseless praises and adoration of God. But whence comes it, if the Spirit also be a creature, suppose the most exalted, and the first, that no mention is made of him by the sacred writers as a worshipper of God?—Is it not perfectly unaccountable that these inspired men should have forgotten the Spirit, who, if he be a creature, should have led, or at least been, a principal actor in this concert of praise, which the whole intellectual creation should offer to God?—Was it not highly needful to have made mention of him, in order to prevent error, and idolatrous worship? The total silence, therefore of the oracles of God, in this important point, is a strong evidence, that the prophets—the apostles—and Jesus Christ knew that the Holy Ghost was not a creature, but God, equally with the Father and Son.

7. The Holy Spirit is not a *quality, property or attribute* of God, as the enemies of his divinity pretend. If a quality or property of God, he cannot subsist, or be distinguished as a person in the godhead. That he is not merely a quality or attribute of the divine nature is plain from this consideration, that he has a name given him, denoting both his essence and work, *holy Spirit*. *Spirit* denotes his essence; and *holy* his work, that in the dispensation of grace, he operates on the soul, and produces holiness in it.—God is said to be a spirit. *God is a Spirit, and they that worship him, must worship him in spirit and in truth.* The personality, as well as divinity of the Holy Ghost, we may, here, subjoin, is

unquestionable from the constant ascription of *personal actions* to him, in scripture.—*He shall not speak of himself, but what he has heard, that shall he speak*—He rejoices and is grieved—He approves and condemns—He convinces the world of sin, righteousness, and judgment—He comforts his people—He assists them in duty—He dwells in them—and when Peter was still doubtful of the import of the heavenly vision, which he had seen, *The Spirit said unto him behold three men seek thee.* All these must pass for expressions, without any significance, or they must be allowed to mark out, with great clearness, the distinct personality of the Holy Ghost.—I close the arguments of the divinity and personality of the Holy Ghost above briefly illustrated, in the words of an excellent writer—the author of the *Hora Solitaria*.—“ Over and above all other arguments, the real believer in Jesus hath a testimony that the Holy Ghost is Jehovah, which lies out of the view of the world, because it is within him. Behold, says Christ, the kingdom of God is within you. A throne is erected in every believing heart, from which the Spirit of God directs his rule, bringing every thought into captivity, and into sweet subjection to Christ. The promise of the Father is accomplished in the Christian, when the *Spirit is poured out upon him, like oil to enliven, or like water to purify, his new-born soul.* He sees clearly that none but Jehovah could vouchsafe the Holy Spirit; and he views as plainly that this *Holy Spirit must be Jehovah,* to

perform the wonderful works, which are ascribed to him in nature and grace, and a portion of which he feels to be wrought in him by his power. He reads his Bible, and sees that the everlasting covenant can only be performed by those divine persons, who made it; and that the full completion of it, being reserved for the Spirit, could only be effectuated by Him, as he is Jehovah. Believing in him, therefore, as Jehovah, he cannot but consider him fully able to accomplish all that is said of him in the scriptures, and all that is necessary for his people to life eternal."

"To thee, O believer in Jesus, this article of the Spirit's Deity is a maxim of indisputable moment—an axiom of indubitable truth. Thou wilt not deny his word that asserts it : thou canst not resist *his witness in thyself*, which confirms it to a demonstration. Others may deny, what they do not experience or feel ; but thou knowest him that is true, because thou art in him ; and he, with all his evidences of comfort, love, and joy, *dwelleth in thee*. He first brought thee into spiritual life from the death of sin : he reconciled thee to God, when thou wast an enemy by wicked works : he giveth thee a thousand tokens of his presence and support : he leadeth thy thoughts and thy heart direct to God and heaven : preserves thee, always ready in thyself to stray, from numberless snares in thy daily walk, and at length will give thee an abundant entrance into his everlasting kingdom. Thou constantly seekest thyself to be a poor, dependent creature : able

to think nothing, to will nothing, and to do nothing good of thy own power : and it is thy privilege and thy joy to find this gracious Spirit, working in thee both to will and to do of his good pleasure. Thou art never happy but in this perception. Thou art never holy but in this enjoyment. Thou art never safe but in this protection."

"Remember, believer, for thy comfort likewise, that thy gracious guide and supporter is the self-existent Jehovah, who fainteth not, neither is weary, whose gifts and callings are without repentance, and whose love is as everlasting as his nature. This Holy Spirit did not bring thee into the way of salvation, for any other purpose, but to lead thee to the end of it : and every testimony of his grace in thy soul is as sure an earnest of glory as though thou wast already in it. We know that we have passed from death unto life, says the apostle, because we have the Spirit dwelling in us, working in us all the motions of prayer, love, hope, joy, righteousness, and praise, which are his genuine fruits, and the evidences of his presence. So surely, therefore, as thou hast the pledge, thou wilt, in due time, possess the everlasting inheritance. The world cannot prevent thee—the devil cannot destroy thee—thy own sinful flesh shall not prevail against thee : for the arm, counsel, and love, which are engaged in thy behalf, belong altogether to the *Spirit, Jehovah*."

*Why are the people of God sanctified but in part in the present world?*

**T**HE justification of the believing, penitent sinner is complete, in this life. But sanctification is only begun, and not completed in the present state of being. Justification is the act of God, without us, pronouncing us to be righteous, only for the righteousness of Christ, received by faith. Sanctification is the work of grace in us, forming us to a likeness to the moral character of God, in the temper of the heart, and is only begun in this world:—is commenced in regeneration:—carried on in the course of the Christian walk:—and consummated at death, in glory.

None are sinlessly holy in this world. Perfect holiness is a plant that is never found in this unfriendly climate. It grows only in the heavenly Paradise. *If we say, we have no sin, we deceive ourselves, and the truth is not in us.*—*If we say we have not sinned, we make him a liar, and his word is not in us.* There is not a man that liveth and sinneth not. We are commanded to be perfect, in every holy exercise, and in obeying the will of God. *Be ye therefore perfect, even as your Father which is in heaven is perfect.* We have no valid excuse for any sins, either of heart or life: for any wrong exercise or temper of mind:—or for any degree of disobedience to our heavenly Father. But alas! *in many things we offend, all*—or all offend. The best and most pious fall far short of sinless holiness.—St. Paul had, perhaps, reached to as high attain-

ments in holiness, as any that ever lived. But he mourns over his remaining corruption, and deficiencies in duty. *Wretched man that I am, who shall deliver me from the body of this death!*—How far was he, in his own apprehension, from having attained to sinless perfection?—*Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.* Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto things which are before; I press toward the mark, for the prize of the high calling of God in Christ Jesus.—For we know in part, and we prophesy in part: But when that which is perfect is come, then that which is in part shall be done away. For we now see through a glass darkly: but then face to face: now I know in part; but then shall I know even as also I am known. The great question is, why are not the people of God made perfectly holy at once, and immediately conveyed from earth to heaven; from a world of sorrow and sin, to a world of glory and blessedness? What good ends are to be answered by their being so long detained from their heavenly Father's house above the skies, and left to struggle with the hardships, and calamities of a vain world? This is an interesting question, seldom considered at all, and more seldom still attempted to be satisfactorily answered. Perhaps, what will now be suggested, may not be satisfactory to all—but is, however, cheerfully sub-

mitted to the judgment of the reader.

1. One reason why this world is to be the residence of pious people for a season, and they sanctified but in part is that the *riches of free and sovereign grace may be honored.* If reason were to speculate on the subject, and we might pronounce on the propriety of detaining them from perfect blessedness in heaven, we should be ready to say, let them be made *perfectly holy* at once, at the moment of being born again of the spirit of God, let them leave a mad and distracting world, and be admitted to sit down with Abraham, Isaac, and Jacob in the kingdom of glory. But God's thoughts are not as our thoughts, nor his ways as our ways. His counsel shall stand for ever. His work is perfect. He never does, or permits any thing, but what is wise, and best to be done, or permitted. It is not merely accidental that saints are continued by him, in this vale of tears, to undergo hardships and distresses, trials and opposition. He has appointed and ordered it; no doubt for wise and holy purposes. He has wisely arranged every thing in the universe. He has separated the day and night, dry land and sea, and the different tribes of beasts: and he leaves saints to dwell among the wicked, and remaining sin to struggle in their breasts against the holy principle of love to himself. Grace however will be kept alive in the heart in the midst of all temptations—imperfections—enemies, and sins.—This will redound to its glory. *Who are kept by the power of God, through faith unto salvation*

*ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness thro' manifold temptations. That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory at the appearing of Christ.* God displays more of himself in the dispensation of grace, than in the frame of nature. His chief object, in all his works and ways, is to make the brightest and fairest display of himself—his infinitely amiable character. To manifest his glory to the intellectual creation, to all eternity, is a worthy object of his attention. It is infinitely fit that *he* should work for his own sake, in the kingdoms of nature, providence, and grace. That his highest object, from everlasting to everlasting, should be himself, or his own glory, the glory of his character, and of all his attributes, is perfectly reasonable. And the riches of his free and sovereign grace, appear to great advantage in suffering remaining sin to conflict with the holy principle of love in the heart of his sanctified ones. The power of grace is seen. The wonderful compassion of Jehovah is manifested—in supporting his people in days of persecution—in raising them in faith, and hope, and love, above the world—in subduing their enemies—in gradually purging away their dross—and step by step, meetening them for the inheritance of the saints in light. One reason, then, why the righteous are left to mingle with the wicked in the world—and feel remaining sin,

is to put an honor and glory on free and sovereign grace. In heaven is perfection of holiness, and perfection of bliss. In the world of misery, is perfection of sin—and of suffering. In no part of the universe is there such a scene exhibited, as holiness and sin, in the same heart, struggling one against the other, as on earth. How much of the divine glory is to be seen in our world !

2. Another reason is the *good of others*. The Christian Religion is a system of benevolence. It is designed to bring us to happiness by making us benevolent. In the exercise and practice of benevolence we are to be trained up for a state of perfect blessedness, in that world, where perfect benevolence will reign for ever. As we are to love God with all our hearts, so we are to love our fellow-men as ourselves. The glory of God and the good of man should be our highest aim. Example is of the greatest consequence in promoting piety and correct morals. How much good to the world may the righteous be instruments in doing, by their continuing, for a season in it ! Their charity—their faith—their prayers—their good works are seen by others ; and have a happy tendency to induce them to forsake the paths of the foolish, and live. By remaining for a season in this world, the righteous honor God, honor religion, and benefit society. They show us that godliness is both practicable and profitable. The wicked may see that persons like themselves in age—in station—and in business, are walking in the paths of righteousness ; that the effects

of piety and morality on society are blessed. And they are constrained sometimes to pause in their career of wickedness, and to reflect, to cry out, "*how goodly are thy tents, O Jacob, and thy tabernacles, O Israel ! Let me die the death of the righteous, and let my last end be like his.*"—Religion is a principle of benevolence ; and always makes its friends, who feel its benign influence, active in doing good—in saving others, and prevailing with them to forsake vicious and evil courses. A few pious individuals are often the occasion of a considerable reformation among their neighbours. The state of society would be much worse than it now is, were all the righteous to be removed. Nay, it would be intolerable. Their influence to keep up in society, by their example, counsel, warning, and prayers, a happy order of things, is incalculably great. They are the salt of the earth ; the light of the world. Salvation and deliverance are often granted by the Almighty—invasive judgments held back by means of their prayers. They are, then, blessings to the world—in their day and place—to the families—cities—and countries, in which they reside. *Except the Lord of hosts had left us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.*

3. A third reason why Christians are sanctified but in part, in this life, and are continued a length of time in an inhospitable world, is their *own good*. They are placed here in a state of probation and discipline. This world was originally intended,

by its infinitely wise and adorable author, for a state of trial.—Every thing in it, and concerning man is conducted accordingly. All things shall work together for good, eventually, to those who love God. By feeling the remains of sin in their hearts, struggling against holiness, the life of God in the soul, they will have a greater sense of its vileness and odiousness, and of their indebtedness to renewing grace and pardoning mercy, than they otherwise could have.—Their situation brings into exercise every active and suffering virtue. As soldiers, they are engaged in a warfare ; have difficulties to encounter ; and enemies to oppose ; and need therefore the whole armour of righteousness. They must be conquerors in order to triumph.—After fatigue and labor they will feel the sweetness of rest and peace. They must be humble, when they see how much sin still dwells in them ; how little they do for God, and his glory, who has called them out of darkness into light. Their gratitude will be ardent since they have been the subjects of distinguishing grace and eternal love. In the world is ample room for the exercise of meekness—patience—self-denial—fortitude, and all the graces of the spirit. Many virtues are peculiar to a suffering state, a state of probation. Such are forgiveness of injuries— forbearance under provocations—and compassion to the indigent. Christians are to feed the hungry—to clothe the naked—to relieve the distressed—to weep with those that weep—to succour the tempted—to instruct the ignorant, as they may have

opportunity—to endeavor to reform the vicious—to reclaim the wandering—to rebuke the forward—to bear affliction with resignation—and the shame of the cross with holy courage. They are to testify their supreme love to Christ, by giving up all for his sake : they are to manifest their sincerity by setting their affections on things above, not on things on the earth : by not drawing back, or turning aside from the path of rectitude, when the world would terrify by its frowns, or allure by its smiles.

Being inhabitants of such a world, and stationed in it, by an infinitely wise Providence, Christians ought to use all their power and influence, to advance the best good of society. They are passing their trial. Tribulation they must expect. A Redeemer suffered and died here to expiate the guilt of sin. And they, as his followers and disciples, must be conformed to him, their Lord and head ; and bear patiently all the evils, to which they may be called. Their light affliction which is comparatively but for a moment, will work out for them a far more exceeding and eternal weight of glory. When they behold the sad declensions of religion—the prevalence of error, iniquity, immorality and infidelity—and the waste places of Zion, they will feel an inexpressible grief. But they are not to be discouraged or to despond. They will soon rest from their labors and their works will follow them ; and they will go to a world, where sin shall never enter. Let them not be weary in well doing, for in due season, they will reap, if they faint not.

Let us be willing to remain at our post, as long as it shall please the sovereign disposer of all things to continue us, never being impatient for a dismissal. I conclude this essay, with the exhortation of the apostle. *Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.*

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*On the Divine Origin of the Gospel.*

**T**HE divine origin of the gospel may be learned both from internal and external evidence.

It is rendered credible, not only by every kind of external evidence, which the nature of the case admits; such, as the testimony of cotemporary writers who were not inspired by the spirit of God; the miracles with which it was introduced to the belief of mankind; its powerful effects on the minds and consciences of mankind, when it was first preached; and the fulfilment of prophecies, from its promulgation to the present time: But also, in a manner more convincing, from the internal marks, which it bears in its doctrines and precepts.

The evidence of divine truth, from its internal structure and precepts, is what the apostle meant, when he said, "But I certify you, brethren, that this gospel, which was preached of me, is not after man." It bears no resemblance to a human fiction; it is not accommodated to the notions and lusts of depraved

creatures; it is not pleasing to mens natural desires; neither is it the way, in which they would choose to be reconciled to God, and freed from the accusations of their guilty consciences and the dread of a punishment to come for those sins, in which they choose to indulge themselves.

As this gospel is not after man, we must conclude it was made known by a special revelation from God.

Its structure is so rational, so sublime, so well adapted for the glory of God, the moral governor of the universe, and so complete a remedy for the sin and misery of human nature, that it could not be the device, of any one, or of any number of men combined for this design, and with the express purpose of deceiving the world.

When any subject is proposed to us as truth, whether natural or moral, we attend both to the scheme itself and to all the circumstances, with which it is introduced to our knowledge.—If it contains nothing probable or useful, we immediately reject it; if its contents are wise and useful, we ascribe it to a wise author; if, on further examination, they appear to be divine, we ascribe it to a divine author.

This is the force of the argument which the apostle states for the truth of the gospel.—It seems strange, that after eighteen centuries have passed, and all these filled with the works of divine providence and the Holy Spirit, as evidence for the truth of the gospel, it should be necessary to introduce this subject to the serious consideration of

the reader : But such is the fact, and we must meet it as it is.— It pleases a holy God thus to try the hearts of men. Christians, who have spent their whole lives, and derived their principal comfort from the hope of the gospel, are often wounded by insinuations against the grounds of their peace.—In such cases, they must recur to the evidence on which they first believed that Christ was an all-sufficient Saviour ; and that his words, as spoken by himself and by the instrumentality of his servants, were indeed the words of life.

The argument which we now consider is this : That it is not probable or credible, such a scheme of truth as is contained in the gospel, should be of human invention. Some reasons for such an opinion will be now offered.

The description, which the gospel gives of men's sin, guilt and utter inability to deliver themselves from deserved punishment, could never have been of human device. We are conscious of the natural feelings of the human heart, and we see evidence of the same in other men. It is most certain there is a natural inclination in men to exculpate and justify themselves ; and rather than be found guilty before God, they contend with the doctrine, using every possible endeavor to prove their tempers, desires and ends to be right. When natural conscience is alarmed, by whatever means it may be, they artfully palliate the charge, and claim their vices to be no more than innocent imperfections. Immense numbers are constantly

engaged in this kind of self-defence against the threatenings of a holy law, and the forebodings of their own consciences. If natural conscience presses them hardly, they resort to their own works or some penance imposed on themselves as a sufficient expiation : Or if they see the need of principles better than those by which they have governed themselves, in time past ; they fly to their own reason to form these principles, and their own strength to live according to them. This is a description of facts, which we feel in ourselves, and see in others.

But what saith the gospel on these subjects ? It teacheth a doctrine directly contrary, and which is so humbling to human nature, that no man ever would receive it without the most sufficient evidence. It teaches us that we are fallen creatures, sinners, by nature destitute of moral sincerity, children of wrath, unable by any works of our own to save ourselves, and exposed to eternal punishment. It teaches that all attempts for expiation by our own works, whether of duty or penance, have no merit ; that in all the obedience, which we can render, there is no justifying righteousness ; and that from the dictates of our own reason, and in the strength of our own resolutions, there is no principle of eternal life.

The gospel describes this to be our character by nature ; it finds and it leaves us guilty and impotent, unless we find relief from its life-giving and sanctifying power. Certainly, it is incredible that men should devise doctrines so repugnant to

human feeling ; so undesirable to their fellow men ; so humbling to their own character and wishes ; and so full of terror to themselves, to their friends and to all around them who are disobedient to the faith. There must have been a revelation from God for these doctrines, with incontestible evidence at the time it was given, together with a continuation of corresponding evidence, or they would, long since, have been exploded from the belief of mankind.

After the gospel hath described all men to be in this state, destroyed thro' an original apostacy, sinful, guilty and spiritually impotent ; it reveals a remedy and salvation from so awful a state.

Our next inquiry ought to be, is this method of salvation such, as our own reason and the desires of the human heart would have proposed ? And first, certainly it is not such as human reason could have suggested. Human reason hath proposed many expedients for this purpose ; the greatest men have exerted all their strength of intelligence, on a subject of such universal concern, as our deliverance from eternal death : But none have proposed any thing similar to the salvation of the gospel. The reason of creatures never would have suggested the incarnation, life, obedience, death and sufferings, of the Son of God, to make an atonement for sin : Or if reason could have invented this method of grace, neither man or angel would have presumed to make the proposal : Or if they had both invented and proposed it, they could have given no as-

surance that it would be approved by a holy God. The powers of human reason must, therefore, be put aside, from the investigation of so great a point.

Neither doth it appear that the disposition of men is more ready to receive, than their reason was able to discover this great salvation. While all men are willing to escape misery, they choose to do it in their own way, through the agency of their own wisdom and endeavors, so that the glory, merit and praise may be wholly their own. They have no desire to be dependent on another ; nor to acknowledge the justice of their condemnation, before there be any possibility of escape ; nor to renounce all righteousness of their own, that they may be justified by an act of free grace, through the righteousness of another, even of him, against whose character, government and laws they are in a state of rebellion. So far is this from the inclination of sinful men, that it appears to them like a double condemnation, first, to be slain and left in a state of death by the law, and then to come, self-ruined humble penitents, and receive eternal life as the gift of sovereign grace, at the hand of him against whom they have rebelled.

The salvation offered by the gospel, is in itself contrary to the first inclinations of men, therefore, it must come from God himself. Men will never devise the means of obtaining what they do not wish to possess.

That happiness is an object of general desire we readily allow, and in this all are agreed ; still,

all men will choose a kind of happiness, which is agreeable to their reigning dispositions. We never see a proud man desiring the happiness of humility ; nor a wordly man, the happiness of being weaned from his estates ; nor an ambitious man, the happiness of being in an humble, obscure condition. We never see an ungodly sinner desiring the happiness of reading the scriptures, of prayer, and the duties of piety ; and to suppose this would be determining against facts. The salvation offered in the gospel is contrary to the hearts of sinners. It is, in the first instance, a salvation from sin, the very sin which men love, their most endeared, besetting sin ; and the salvation from misery is only consequential on a change from sin to holiness, and a relinquishment of all beloved vices. Therefore, we must conclude the gospel is a glorious scheme of divine counsel, wisdom and grace.

The consummation of happiness and glory, which we find described in the gospel, is not after man. From its beginning to its end, this wonderful scheme of grace bears a divine signature. It hath not one mark of human invention, while it is filled with evidence of infinite wisdom and holiness. Heaven is the reward of a pious life promised in the gospel. By heaven is, most generally, meant a state of perfect happiness. But what kind of heaven would sinful men choose, if they were left undirected and uninfluenced by the gospel of Christ ? It would be a state of sensual delights, or profits like those of the world, or the dignity of

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pride, or the indulgence of those sinful passions and appetites, which prevail in their own hearts ; perhaps, of all these combined. Of such a heavenly state, the gospel of Christ gives us no description. Putting aside all useless conjecture concerning curious things, which are not necessary for us to know, the heavenly life described in the gospel of Christ is a state of perfect holiness, having no sensual pleasures, no sinful indulgences, no selfish spirit. All the powers, of every blessed soul, are devoted to the glory of God the Father ; of the Son, who is our merciful Saviour ; of the Spirit, our sanctifier, and to all the duties of a holy and eternal communion with those, who are redeemed and sanctified through the blood of Christ. A heavenly state of this kind, is not after man, and for those concise but sufficient descriptions of it, which we find in the Christian scriptures, men must have been indebted to a revelation from God. M.

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*Explanatory Observations on the Second Commandment ; especially on the reasons and motives by which its duties are enforced.*

**N**O portion of the holy scriptures, perhaps, is more misunderstood, wrested, and disregarded than this of the second commandment. The duties it enjoins are nevertheless of the highest moment to individuals, to families, to the Church of God and to the community in general. At the same

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time they are enforced by motives both the most awful and the most alluring. The explanation of it, and a representation of the reasons and motives by which its duties are urged, must therefore be generally and highly useful and important.

What is designed on this subject shall be comprised in three parts. The first on the duties enjoined in this commandment : The second on the reasons and motives by which these are enforced : And the third containing observations naturally offering themselves from a review of the preceding parts.

### PART I.

#### On the duties enjoined in this commandment.

The first commandment respects the object of worship, the only living and true God, and requires that we love him supremely, and worship him as God, and as our God. But the second, which is another, and entirely distinct from the first, respects the manner in which we are to worship this glorious being. It teacheth us how we must express our supreme love to him, and how we may enjoy him as our portion and happiness. This commandment is expressed negatively, as are all the other, except the fourth and the fifth, prohibiting certain sins ; but requiring at the same time the opposite duties. "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor

serve them." In this part of the precept all idolatry and superstition, all worshipping of the true God by images of any kind are prohibited. Images and pictures of God are an abomination. The making of any image or similitude of God is expressly prohibited, all bowing down to it, or serving it. In this prohibition is included all worshipping of God by such persons, or meditators as he hath not appointed, as Angels, the virgin Mary and departed saints. There is but one mediator between God and man, the man Christ Jesus ; he is the way the truth and the life. No man can come unto the Father but by him. It forbiddeth every mode, or means of worshipping God which he hath not appointed or taught in his word : All worship of man's devising, such as the observation of modes and ceremonies, times and seasons, concerning which there are no directions in the divine oracles. Hence, saith our Lord, But in vain do they worship me, teaching for doctrines the commandments of men\*. The apostle declares unto the Galatians his fears concerning them, while they observed days and months, and times and years†. The duty therefore required in this prohibitory part of the commandment is a studious and prayerful attention to the will of God, relative to that mode of worship taught in the scriptures, and a conscientious avoiding of all kinds of idolatry and superstition, or all uninstituted and humanly devised modes of worship.

\* Matthew xv. 9.

† Gal. iv. 10, 11.

Further, the command requires that we worship God in all his institutions precisely in that manner which he hath enjoined. We may neither add nor diminish any thing. If we lift a tool upon God's altar we pollute it. Hence it is written, If thou wilt make an altar of stone, thou shalt not build it of hewn stone : for if thou lift up thy tool upon it, thou hast polluted it\*. Moses was commanded to make every thing in the tabernacle according to the pattern shewed in the mount.—What God hath shewed us in his word is our only rule and pattern. Every thing respecting his worship and service is to be regulated in the most exact conformity to this. Nothing is to be added, nor any thing to be omitted. This command implies that all men should worship God. The very appointment of the mode of worship, and all commands relative to it, imply that God is to be worshipped, and our obligations to pay supreme homage to him. His un-created, infinite glory and perfection challenge the worship of all his rational creatures. The scriptures abundantly enjoin it. This is their language, O come, let us worship and bow down, let us kneel before the Lord our Maker†. Give unto the Lord the glory due unto his name, worship the Lord in the beauty of holiness‡. Thou shalt worship the Lord thy God ; and him only shalt thou serve||.—Kings of the earth, rulers and all people, old men and children, young men and maidens, are commanded to praise him.

With respect to the external parts and mode of the worship required in this commandment, they are prayer, reading the scriptures, preaching and hearing the word, the administration and reception of the sacraments, baptism and the Lord's supper, fasting and thanksgiving upon proper occasions, a public profession of Christ and his holy religion, and church discipline.—These are particular parts of instituted worship.

Prayer, public, private and secret, has been always considered by divines as a natural act of worship, arising from the very being and perfections of God, and from our entire dependence on him, as his creatures. But as it is expressly and abundantly commanded, in the scriptures, it becomes a part of instituted, as well as of natural worship. All people are commanded to pour out their souls before him. I will, says the apostle, that men pray every where\*. Praying always with all prayer and supplication†. Public, social worship is divinely instituted. God commanded his ancient people to go up from all their tribes to worship in his temple, and good people resolv-ed that their feet should stand within the gates of Jerusalem, whither the tribes went up to the testimony of Israel, to give thanks unto the name of the Lord.—They were glad when it was said unto them, let us go into the house of the Lord.‡ The same is enjoined in the New Testament. Churches are instituted, and pastors appointed to

\* I Tim. ii. 8. † Ephes. vi. 18.

‡ Psalm cxxii. 1, 2, 4.

\* Exodus xx. 25. † Psalm xciv. 6.

‡ Psalm xxix. 2. || Math. iv. 10.

pray and preach the word, and commanded to be instant in season and out of season, in the discharge of these duties, which shows it to be the duty of the people to be also instant in season and out of season, to pray, hear the word and to wait on God in all the public institutions of his house. This perfectly corresponds with the apostolic injunction, That Christians should not forsake the assembling of themselves together, as the manner of some is\*.

Private, or family prayer is also taught. It is doubtless an act of natural worship, as it respects families, no less than individuals. The divine perfections equally challenge it, as do also the dependence of men on God, and their relation to him as his creatures. It is enjoined doubtless in the command, Praying always with all prayer and supplication. It is taught by example. David, it is recorded, returned to bless his house ; that is to pray to, and praise God with his family. Daniel and Cornelius prayed in their houses. Our blessed Saviour prayed with his disciples, who were his family. Is not he our example ? are we not commanded to follow him ?

Secret prayer is also enjoined. But thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret ; and thy Father which seeth in secret shall reward thee openly.† This is not only commanded, but encouraged by a most precious and invaluable promise of an open and endless

reward. It is enforced by the love and example of our Lord.

Ejaculatory, or mental prayer, the offering up of short and ardent desires and thanksgivings to the throne of grace, is another part of divine worship enjoined under the general precept of praying with all prayer and supplication, and is taught by instances almost innumerable in the scriptures. How many are the short petitions recorded in them, offered by good men to the Most High ? These may be offered to him in the field, in the house, on the road ; and in company according to our wants, dangers, fears, or joys. Prayer is the breath of the true Christian, by which he sets God always before his eyes, and maintains a life of constant communion with him. It is not the burden of the saints, but their delight and joy. They determine to pray always. This was the language of the psalmist. My voice shalt thou hear in the morning, O Lord, in the morning will I direct my prayer unto thee and look up.\* Evening and morning, and at noon will I pray, and cry aloud : and he shall hear my voice.† This was the determination and practice of an Old Testament saint : How much more should it be the resolution and practice of every Christian ?

Reading the scriptures, preaching and hearing the word with constancy and seriousness, are also important parts of instituted worship. These are principal means of the instruction, comfort and salvation of men. Under the Mosaic dispensation, Moses

\* Heb. x. 25.] † Math. vi. 6.

\* Psalm v. 3. † Psalm lv. 17.

was read in the synagogues every sabbath day.\* The eyes of the Psalmist prevented the night watches that he might meditate in the word.† Christ commands, Search the scriptures :‡ and the apostle enjoins, Let the word of Christ dwell in you richly in all wisdom.|| It is given as the character of all good men, whom the Lord hath blessed, and will forever bless : That their delight is in the law of the Lord, and that in his law do they meditate day and night. The Psalmist exclaims, How love I thy law ! it is my meditation all the day !

The preaching and hearing of the word are also divinely instituted. Jesus said to his disciples, Go ye into all the world, and preach the gospel to every creature. The people are also commanded to hear the word preached ; to hear as for their lives. Deut. xxxii. 46, 47. Set your hearts unto all the words which I testify among you this day ; which you shall command your children to observe to do all the words of this law : for it is not a vain thing for you : because it is your life. Our blessed Lord commands, Take heed therefore how ye hear. We should wait at the gates of wisdom, and watch at the posts of her doors, that we might be blessed. These God hath appointed as important means of our instruction, comfort and salvation. Faith cometh by hearing, and hearing by the word of God. It hath pleased him by the foolishness of preaching to save

them that believe\*. He hath given pastors and teachers, and the various institutions in his Church, for the perfecting of the saints, for the edifying of the body of Christ ; Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.† How incalculably important, in this view, are these institutions ?

Singing the praises of God is another part of instituted worship. It is written, Praise ye the Lord, sing unto the Lord a new song, and his praise in the congregation of saints.‡ Speaking to one another in Psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord.|| The administration and reception of the sacraments of baptism and the Lord's supper are also divine institutions. Jesus gave it in commandment, to his disciples to baptize all his followers. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. The apostles agreeably to the commission which they had received preached, in this manner unto the people, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins. Then they that gladly received the word were baptized.§

As another important part of worship our blessed Saviour instituted the sacrament of his

\* Acts xv. 21.

† Psalm cxix. 143.

‡ John v. 39. || Col. iii. 16.

\* 1. Corinth. i. 31.

† Ephes. iv. 11, 12, 14.

‡ Psalm cxix. 1. || Ephes. v. 10.

§ Acts ii. 38, 41.

holy supper. 1. Cor. xi. 23, 24, 25, 26. For I have received of the Lord that which also I delivered unto you: That the Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks he brake it and said, Take, eat, this is my body which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New-Testament in my blood: This do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

A profession of godliness and covenanting with God is a part of instituted worship, it is implied in the very institution of the sacraments, as we cannot consistently attend them without it. The institution of a sacrament implies our obligations to honor God in it, and to do whatever is necessary to our participation in it in a right manner. Besides we are required to acknowledge God to be our God and father, in Christ, and to worship him as such. God taught his ancient people Israel to covenant with him, and to bind themselves by an oath to serve him. Deut. vi. 13. Thou shalt fear the Lord thy God and serve him, and shalt swear by his name. Jesus moreover hath declared unto us, That if we are ashamed of him and of his words he will be ashamed of us when he shall come in his own glory, and in his Father's and of the holy angels.\* But that whosoever shall confess him before

men, him he will confess also before his Father who is in heaven\*.

Religious fasting and thanksgiving belong also to instituted worship. It is written, Blow ye the trumpet in Sion, sanctify a fast, call a solemn assembly. But the days will come when the bridegroom shall be taken away, then shall they fast in those days.

With respect to thanksgiving, it is commanded, Let us come before his presence with thanksgiving. Christians are commanded to give thanks for all things, and to abound in thanksgiving.

The discipline of Christ's house, keeping the doors of it with caution, making a difference between the holy and profane, the clean and the unclean, doubtless belongs to the purity of God's worship. His ordinances cannot be kept pure and entire when such as are profane and wicked are admitted to them, or retained in the house of God. It is the express command of our divine Lord, If thy brother trespass against thee, go and tell him his fault between him and thee alone; and if he will not hear thee, then take with thee one or two more, and if he neglect to hear them, tell it to the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.†

In a word, it is humbly conceived that the dedication of children to God, and the education of them in the knowledge of the doctrines and ordinances of the

\* Luke ix. 26.

\* Matthew x. 32.

† Math. xviii. 15, 16.

gospel, and a strict and conscientious attendance on the divine institutions, are important parts of the duty required in this commandment. The curse denounced on them who violate this commandment, and blessings promised to them who keep it, have respect to children, or posterity ; it is conceived that they must therefore have a particular respect to their education and character. There is nothing, perhaps, in the whole book of God so powerfully calculated to alarm, and allure parents to the duty of training up children in the way in which they should go, as is contained in the concluding part of this commandment. It is calculated above all other passages of scripture, to enforce those precepts, Deut. vi. 6. 7. And these words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And Ephesians vi. 4. And ye fathers, provoke not your children to wrath, but train them up in the nurture and admonition of the Lord. Nothing is so calculated to maintain and perpetuate the pure worship of God in his house, and to prevent the entire neglect or total corruption of it. To promote the one and prevent the other is the grand design of it. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children. That the generation to come might know

them, even the children which should be born : who should arise and declare them to their children : that they might set their hope in God, and not forget the works of God ; but keep his commandments : And might not be as their fathers, a stubborn and rebellious generation : a generation that set not their heart aright, and whose spirit was not steadfast with God\*.

These are the ordinances and duties required in this commandment, and which are to be kept pure and entire, from all idolatry and superstition, as God has appointed them, without addition or diminution. The keeping of this commandment and the institutions which it requires, implies our receiving them with cordial approbation, acknowledging the authority, wisdom and goodness of God in them, as most happily adapted to our instruction, edification and salvation, and the advancement of his own glory : That we bless him for them, submit entirely to them, and constantly attend them. It implies that we attend them in a spiritual manner, giving him our hearts, and devoting ourselves entirely to him, in his holy institutions. Our blessed Lord hath given us this instruction concerning his worship ; That God is a spirit, and they that worship him must worship him in spirit and in truth : and that the Father seeketh such to worship him.† May we all thus worship him. Blessed are they that do his commandments, that they may have a

\* Psalm lxxviii. 5, 6, 7, 8, &c.

† John iv. 23, 24.

right to the tree of life, and may enter in through the gates into the city.

[To be continued.]

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*The Religious Remembrancer, extracted chiefly from the writings of ancient, eminent divines.*

(Concluded from p. 261)

NO. X.

**R**EMEMBER that it is the great concern, and chief business of this life, to answer the end for which we were created, to prepare for death and judgment, which are both sure and near, and for that awful unchangeable state that will follow; and that it is our duty and interest to live as those that believe and expect those great events.

Sirs, consider again and again, as dying creatures, whether any deserve your love and obedience more than God, and your thankful remembrance more than Christ, and your care and diligence more than your own salvation. Is any happiness more desirable than heaven? or any misery more terrible than hell? Will a few days of fleshly pleasures, or sinful indulgences pay the loss of your souls? or will prosperous wickedness be sweet at death and judgment? Can that man expect to escape from hell who walks in the paths that lead to it? or hope for heaven at his end, who neglects the means to attain it? As ever thou art a man, and as ever thou believest

there is a God, and a future world, and as thou carest for thy soul, whether it be saved or damned, I beseech thee think on these things, at least once a day, in the most sober and serious manner. Make not a jest of salvation or damnation; think what a poor happiness that is, that consists in forgetfulness or ignorance of approaching misery; act like a reasonable creature; be not deceived, or carried away with false appearances, but open your eyes or rather beg of God to open your eyes, to see things in their true light. Consider what this world can do for you, when God requires your soul, and seek that happiness, now, which will yield content and happiness, when nothing else in the universe can do it. Oh, be wise in time! If these serious truths have awakened your minds to discern the danger of your state, the folly of sin, the importance of the soul, and the value of a Redeemer; the next inquiry will surely be, what must I do to be saved? and God forbid that any mortal spirit dwelling in flesh, should be indifferent to his own salvation! Since a sincere conversion to God, as the means of salvation is the one thing needful, without this your being is in vain. Those who live not to God, in dutiful subjection and obedience, frustrate the end of their creation, and pervert the uses of all their powers and faculties; they not only live to no good purpose but to bad purpose, as they are continually dishonoring the God that made them, and yielding themselves the servants of sin. It is true, the ever-blessed God will honor himself by all his works; and those that deny him

their love and obedience, he will make the instruments of his praise, by the exertion of his glorious justice and power in their destruction ; but this will be a miserable end of creation to all the guilty subjects of it.

Your religion is also in vain, without an effectual renovation of heart and life ; without this, you can neither please God, nor profit yourself. God's work must be done according to God's mind, or else he will not accept or reward it ; and this cannot be without a spiritual and holy disposition of heart. Many are apt to think that God is obliged to them for their attendance on his worship and service, and their compliance with some external rules of moral goodness ; whereas their minds being unsanctified, and their persons not reconciled to God by faith in Jesus Christ, all that they do in religion is loathsome and unacceptable to him. It is a great misery to lose the advantage of our common labors, to work and toil in vain ; but to lose the end of our religion, is a soul undoing and eternal loss. Your hopes of salvation are in vain, while you remain in an unrenewed state. They are most injurious to God, and most pernicious to yourself : to hope to be saved, while you are a stranger to a sincere conversion to God, is to hope that God will prove a liar ; for he positively says that it cannot, shall not be.

The adorable mercy of God is infinite and unmeasurable, and can never be sufficiently praised and admired ; but those that hope to enjoy the benefit of it, must receive it in the way which his own wisdom and good-

ness have appointed ; for his holiness, justice, and truth, are also infinite ; and we must not expect that he will exercise one perfection to the injury and disonor of all the rest, for the sake of such worthless beings as we. These unwarranted hopes are likewise pernicious to yourself, because they prevent your seeking for a better foundation for them ; he that thinks himself to be in the way to heaven already, will never change his path to walk in a different road. Lastly, All that Jesus Christ has done and suffered is in vain, as to you, while you continue in a state of alienation and estrangement from God. Christ never died to save unbelieving, impenitent, and ungodly sinners continuing such ; all those that receive any benefit from his meritorious death and glorious resurrection and intercession, are raised to newness of life, and saved from the dominion of their sins. The design of Christ's redemption, with respect to the sins of mankind, was not only to procure their release from the divine condemnation, but to restore them to the love and image of God, that they might be fitted for his favor and enjoyment ; so that while you remain under the power and influence of evil passions and vicious habits, it is evident that Christ's redemption has not reached you, that you are not in a state of salvation before God, but are exposed to all the miseries which a holy and righteous God has threatened to the transgressions of men. If you ask, what must we do to be saved ? I answer, believe on the Lord Jesus Christ, and thou shalt be saved. Sub-

mit your understandings to him as your heavenly teacher; subject your wills to him, as your Lord and ruler; trust your souls in his hands, as your only saviour and redeemer, for forgiveness and acceptance with God. More particularly,

1st. Employ your reason on the great subjects of religion, in retired, sober considerations.—The blessed God carries not men to heaven as logs and stones, without any sense or motion of their own; but as he has given them reasoning faculties, expects that they should use them under the assistances of his spirit and grace, in those great concerns for which they are bestowed upon them. Seriously consider therefore, that you are a creature made by God, and for God, on purpose to love, serve, and enjoy him, in love and felicity for ever; and that you have powers and faculties suited thereunto, though they are at present corrupted. That as nothing can be that good to you, or do that good for you, which God can and will if you sincerely obey him; so there is nothing fit to be preferred before him, or compared with him, in your love and obedience. That as God has promised inexpressible happiness, to the obedient and believing, and threatened unknown miseries, to the disobedient, and unbelieving; he is so just and good, that he cannot, and so all sufficient, that he need not deceive and delude his creatures; but will certainly act toward them agreeably to the declarations of his own word. That the bare probability, if no more could be obtained, of escaping eternal

misery, and securing eternal happiness, is a sufficient reason for engaging our most serious attention, care, and diligence for obtaining the one, and avoiding the other; by all appointed methods. That that method must certainly be the wisest and best, which God himself has established for bestowing his own grace and favor to his fallen creatures; and, therefore, as faith in our Lord Jesus Christ, as the great redeemer and saviour of sinners, is certainly this appointed method, none who refuse or neglect him, when made known unto them, can have any claim to the mercy and forgiveness of God. If ever you would be saved, let no company, business, or diversion hinder you from such frequent, serious considerations about your own eternal salvation.

2d. Endeavor to get such a thorough knowledge, and lively affecting sense of your sins, and dangerous state as may cause you never to rest satisfied until you have the pardon of them confirmed, by the promises of God in Jesus Christ; and the prevalence of them subdued, by the influence of his all-sufficient grace and spirit. Men must have the pride of their hearts humbled, and the stupidity of their minds awakened, by a sense of their danger; and discern themselves to be wretched and miserable and poor and blind and naked, before they can apply themselves to Christ, in an acceptable manner, for an interest in his glorious salvation.

3d. Diligently and seriously read and study the sacred scriptures. Therein sin, in all its evil

nature and consequences ; duty, in all its extent, and advantages ; God, in all the amiableness and goodness of his mercy and grace ; the saviour, in all his fullness and suitableness of his blessings ; the Holy Spirit of God, with all his assistances, are clearly set before you. There is an heavenly light, power, and majesty, in the word of God, which can penetrate into the most obdurate mind, illuminate the darkest understanding, comfort the most desponding heart, and, by the influence of God's blessing, convert the worst of sinners, into the wisest and best of men. Especially study those parts which are most plain and obvious, and best adapted to your own case ; and often ask yourself, understandest thou what thou readest ?

4th. Earnestly implore, by humble continued prayer, the divine mercy and assistance. Go and tell a gracious God how helpless, guilty, and miserable you are ; plead his mercies and promises in Christ Jesus ; and intreat him to relieve you, or you perish. Besides, our prayers against sin will be powerful engagements on ourselves, to excite us to watchfulness and care. Ingenuousness will make us ashamed wilfully to relapse into those faults which we have lately rejected before God, and which we have begged his assistance against.

5th. Be faithful to conscience, in shunning those sins, and attending to those duties, which that dictates to be avoided or done. There can be no treaty of peace between heaven and us, until we are sincerely willing to lay down the weapons of our

rebellion ; for God will never be reconciled to our sins, if he is to our persons ; nor can we expect to have the distempers of our minds cured, while we are daily feeding on poison : every wilful sin gives a mortal wound to the soul ; and sets it at a greater distance from God and goodness ; and we can never hope to have our hearts purified from corrupt affections, unless we cleanse our hands from vicious actions.

6th. As much as possible, avoid evil company. We have enough to do to struggle with our own sinful dispositions and propensities, and need not the continual solicitation and examples of others to evil, to make our difficulties greater. Where God in his providence hath exposed us to these unavoidable inconveniences, we may hope for special assistance from him ; but if we run ourselves into unnecessary dangers and temptations, we must expect to reap the fruits of our own folly and presumption. It was one of the first counsels of the Apostle Peter to the new converts to Christianity, to save themselves from that untoward generation. And certainly the advice is as needful now as then, when a general contempt of God, and religion, so much abounds among mankind. Let this sentence therefore be deeply engraven upon your hearts, " he that walketh with wise men shall be wise ; but a companion of fools shall be destroyed."

7th. Sit down and seriously consider, what all that happiness is, which sin and the world can afford you in the profits, honors, and pleasures of it on the one

hand ; and think what it is, which the blessed God can and will be to you, and do for you, if you sincerely serve and please him, on the other : and when you are resolved past all wavering and delays, that God, heaven and holiness, are better for you than the world, sensual pleasure and sin ; yield yourself entirely and unreservedly to God the Father, Son and Holy Spirit, as your father and felicity, your saviour and your sanctifier. Nothing more is expected of you, in order to be interested in the blessings of the gospel, than to consent to these reasonable terms, to continue that consent, and to perform what you consent unto ; and this by the help of those divine assistances, which will be afforded unto you. Do this presently, resolutely, and sincerely, and heaven and salvation are all your own. This is the essence of true conversion to God.

8th. Lastly, let the sincerity of your hearts be manifested by a vigorous aspiration after universal holiness, and goodness. As you have chosen another master, and another happiness, turn the face of your conversation and pursuits another way. Shew the sincerity of your love to God, in the inclination of your souls towards him ; in your concern to please, and unwillingness to offend him. Endeavor to keep a conscience void of offence towards God and men. Study to honor and glorify God, and do good to others, in a diligent attention to the duties of the station and relations of life in which providence has placed you ; for Christian actions are the only

evidence of Christian faith. Cheerfully use this world without abusing it ; and seek heaven and its happiness more fervently and diligently than you have sought the world and its pleasures ; and believe it, you will find those assistances you never yet experienced, and that happiness and felicity in religion, you never yet conceived or enjoyed. In keeping thy commands, O God, there is a great reward.

*An attempt to show briefly in what way the sabbath ought to be observed, and in what way it is profaned.*

**A**S the sabbath is the Lord's day, it should undoubtedly be spent in his service. All secular business not indispensably necessary to be performed should be suspended, and the day appropriated to the immediate worship of God. It may be observed, and ought never to be forgotten, that the sabbath is one seventh part of time, and consequently, as long as other days. It contains twenty-four hours, and the first and the last are as much holy time, as any part of the day. Many of those who regard the sabbath as a divine institution, and who acknowledge that twenty-four hours pertain to it, are disposed to think that the first are not so holy as some others, and that it is lawful to do many things in those hours, the performance of which would be manifestly unlawful in any other part of the day. Many abridge the sabbath of Saturday evening, and appropriate it to their worldly purposes. But if

Saturday evening be a part of the sabbath, as is generally believed in this part of the Christian church, who has authority to say, that it is not equally holy as the following day, and who can without the greatest presumption, say, this time belongs to me and not to the Lord? It is undoubtedly a crime of no trifling importance, though very frequently committed at the present day, by some who believe Saturday evening to be part of the sabbath.

The strict observance of the latter part of the sabbath, as well as the former part, is, by many, considered of trifling importance, and deemed a hardship too great to be borne. They are disposed to divert their minds from the proper employment of the day, and to enquire among themselves with great uneasiness, "when will the new moon be gone, that we may sell corn, and the sabbath that we may set forth wheat?"

The Lord's day is profaned by unnecessary travelling. It is among the number of the aggravated sins of our land, that the Most High God receives no more reverence on the sabbath. Multitudes of people in our country do not hesitate to travel on the Lord's day, if they are satisfied they shall evade the punishment of law. By their conduct, they evince, that they are more afraid of human, than divine laws, and of civil magistrates than the supreme Magistrate of the universe. It is highly important to the welfare of society, that the laws relative to the sabbath should be enforced.

2. It is the duty of all who have opportunity, to attend pub-

lic worship. No person has any excuse for neglecting this duty, if he be in health and in a situation to attend upon the administration of the word. None have a right to say, they can spend the sabbath as profitably at home, when God hath expressly commanded them to "forsake not the assembling of themselves together." The excuse which many make, as justifying their conduct in neglecting to attend public worship, that the doctrines preached are not agreeable to their feelings, although it may be considered sufficient in the opinion of some men, will avail nothing with the searcher of hearts. For men to absent themselves from the house of God, because some of the distinguishing doctrines of the gospel are preached, is not merely a profanation of the sabbath, but it is a virtual rejection of a part of the sacred volume, and it is casting contempt upon its author. Although men may be dissatisfied with the doctrines inculcated in the desk, although they may be displeased with the speaker, either with his talents or with his delivery, still if he utter nothing contrary to the gospel, those who have an opportunity to attend upon his preaching cannot be excused for not attending. To attend public worship is not merely a duty, but, by the good man, is considered a reasonable service and a high privilege. He is always glad when they say unto him, "Let us go into the house of the Lord." He rejoices in having an opportunity to assemble with God's people "where prayer is wont to be made;" to sing to his praise, to unite in calling

upon his name, and to receive instruction from his word.

When an opportunity for attending the worship of the sanctuary is denied, the sabbath day ought doubtless to be spent in private devotion, in the perusal of good books, in meditation and prayer. It is profaned by indulging in those amusements which necessarily banish serious thoughts from the mind, and which are incompatible with a religious observance of the Lord's day.

3dly. People ought not merely to attend meeting, but they ought to be solemn, devout, serious, and attentive to the word spoken, while in the house of God. If they be inattentive and trifling, while at public worship, they profane the sabbath. It is a fact, that there is much improper conduct in many worshipping assemblies almost every sabbath. Many persons frequent the house of God from no better motive, than to make disturbance. While his worshippers assemble to celebrate his praises, and to pray for the advancement of his kingdom. Should it be asked who are the persons that conduct improperly in the house of God, and disturb the worship of the sanctuary, I answer it is some who consider themselves respectable, who boast, that they "have never been bound in the galling chains of superstition, nor worn the burdensome yoke of priesthood."

As these persons hold so elevated a station, that moral arguments cannot reach them, I will set aside, for once, the criminality of their conduct in the house of God, and attempt to address them upon the principles of

politeness and good breeding, with which they profess to be well acquainted, and by which they say their conduct is regulated.

In the first place, to whisper, laugh, or in any way to trifle while the minister is preaching is treating him impolitely. If a company of gentlemen were assembled, and one of them should attempt to communicate some instruction which concerned each individual present, and should address himself to the whole company, it would, I believe, be considered a great breach of politeness, if any of them should begin to whisper and laugh, or should even fall asleep while he was speaking. By men of respectability and true politeness, they would be considered and treated, as ill bred and unworthy to be admitted into good society. Indeed those very persons who disturb the worship of the sanctuary would consider themselves treated with great indignity, should they be disturbed in a similar way, while speaking to a company. Yet they are so destitute of any sense either of propriety or shame, that they take satisfaction in insulting a preacher of righteousness. That man who ever he be, who trifles in the time of worship, and thus abuses the speaker, is destitute of that politeness to which savages themselves may, with justice, lay claim. To the honor of uncivilized man, be it spoken, that, in many things, he conducts more according to the rules of politeness, than many who call themselves not merely civilized, but highly refined. When the savage orator has placed him-

self in an oratorial attitude, his auditory, in perfect silence and great solicitude, wait for his communications. Not a smile is seen, not a noise heard, while the orator is declaiming. Every hearer is fixed in profound attention. This is that genuine politeness which nature teaches. It is that politeness with which many, in christian countries, who enter the house of God, one day in seven, are totally unacquainted.

Again, those who trifle, during the exercises of the sanctuary, give just cause of offence to the real worshippers of God, who have assembled to worship him in sincerity and truth. They must be disturbed, and their minds be diverted from the important object of their meeting. No man of genuine politeness would enter a building dedicated to religious worship, and disturb in any way the worshippers, provided their religious sentiments were the most erroneous and absurd. What gentleman of politeness, if accidentally present where a tribe of heathen were paying their adoration, (although in a ridiculous manner) to some unknown god, or prostrating themselves before stocks, and stones, and dumb idols, would molest them in their devotion? Instead of interrupting their exercises, he would rather compassionate their ignorance, and pray God to enlighten their minds, and teach them *whom*, and *how* they ought to worship.

I think it evident to every person who has any decency, and who reflects in the least upon this subject, that making any disturbance in a religious

assembly is an impolite and unjustifiable species of conduct, as, by it, many are necessarily injured and abused. I will add, that it is highly criminal in the sight of God to trifle in the house dedicated to his worship, during the time of worship, and shews that a person does not consider that it is "the house of God, and the gate of Heaven." Shall that place which is consecrated to divine worship, that place where God is wont to meet and bless his people, be profaned? Shall the ambassadors of Christ, while uttering the words of eternal life be insulted? Shall the followers of the meek and lowly Jesus, while assembled to worship him, in his earthly courts, be abused and trampled upon? Forbid it, ye men of true politeness and good moral characters; forbid it ye who have the oath of civil magistrates upon you; forbid it ye who have named the name of Jesus.

G. L.



*Example of the efficacy of Prayer.*

J. W. a pious young man, was employed in a large manufactory, the foreman of which took every opportunity to make him the butt of ridicule to his companions, on account of his religion, and because he refused to join in their drinking parties, and Sunday frolics. As they lived in the same house, the foreman one day heard him at prayer and resolved to listen; when, to his great surprise, he found himself the subject of the young man's supplications, who was spreading his case of

infidelity and hardness of heart before God, and supplicating earnestly for him, that God would give him repentance unto salvation, and create in him a new heart, and put a right spirit within him. The foreman was deeply penetrated with what he heard. He had never entertained an idea of the power or nature of true prayer; he wondered at the eloquence and fervor with which his own unhappy case had been pleaded before God. I never, said he to himself, thus prayed to God for myself. The impression dwelt upon his mind. The next day he took John aside; "I wish," said he "John, you would preach to me a little." John, who only thought his grave face was meant to turn the subject into ridicule, said, "Mr M. you know I am no preacher; I don't pretend to it." "Nay," said Mr M. "I don't know how you can preach to-day; but I heard you yesterday make such a description of my state, as convinces me you can do it very well; and I shall be much obliged to you to repeat it"—"Oh," says John, "It is true, I was at prayer, and did, indeed, heartily pray for you." "Very well," said the foreman, "pray do it again; for I never heard any thing in my life which so deeply affected me." John did not wait for much intreaty: They kneeled down together and cried to the God of

all grace, and found acceptance. From that day they were bosom friends; went to the same place of worship, and frequently bowed their knees together with praise and thanksgiving.

Their conversation adorned their profession; and the mocker became a confessor of the grace which he had so often abused and turned into ridicule.

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*Anecdote.*

THE celebrated Dr. Manton was appointed, on a public occasion, to preach before the Lord Mayor and Aldermen of London. His sermon was learned, ingenious, and elegant. As he was returning home, a plain old gentleman pulled him by the coat, and desired to speak with him. The Doctor stopped, and the stranger thus addressed him; "I was one of your auditory to day; I went to be fed with the Gospel, as usual; but have returned empty. Dr. Manton was not Dr. Manton this morning. There was indeed, much of the Doctor, of the florid and learned man, in the discourse; but little or nothing of Jesus Christ; it was, in short, no sermon to me." "Sir," answered the Doctor, "If I have not preached to you, you have now preached a good sermon to me: such as, I trust I shall never forget, but be the better for, as long as I live."

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*Donations to the Missionary Society of Connecticut.*

1807. Jan. 1.	A young Lady from Wethersfield,	- -	\$ 3 00
9.	A Friend of Missions,	- - - - -	5 00
15.	A Friend of Missions, of Washington,	-	5 00
24.	Rev. Asa Carpenter, contributed in new settlements,	- - - - -	1 25